171 children raised under the German authoritarianism of the turn of
858 the century did not seem as "grownup." The attitude of the Indian child, [127:235] however, is determined not only by the freedom he enjoys along with many neo-Brazilian children, but also by two other factors which make him more like the adults: (1) among the
[859] Indians, the activities of the child are much closer to those of the adults than among us and are never different in type from the work of the parents; (2) from the earliest age, the Indian child owns
[421] individual property which he and he alone may dispose of as he wishes.

857 We have already alluded above to the strict respect shown for
•969 the child's property. As far as work is concerned, it may be said that the Tapirapé children learn adult work through play. The boy
422 of three already has a small bow and arrow, the size of which corresponds to his size. The girl of three already has a small sifter, the size of which corresponds to her size. Thus, the two of them go fishing like a grownup couple, with the little man shooting the fish and the little woman gathering them in the sifter. Naturally, the size of the fish is also in proportion to the size of the fishermen. When they return home, they put the little fish in the embers and roast them. Then they eat them, thus showing that a Tapirapé of three already knows how to take care of himself. As the boy and girl grow, so do the bow and sifter, until they become a man's bow and a woman's sifter when their owners reach puberty. This applies to all the implements used by these Indians, namely, clubs, baskets, pestles, spindles, and other utensils. This, however, does not mean that prior to puberty the boys participate in the economic life to the same extent as the girls, who often, while the boys loaf, help their mothers from a tender age according to their strength and to the capacities of their years and thus constitute an increasingly productive element.

857 Naturally, Tapirapé children imitate grownups in areas other
than work. They soon learn the so-called automatic smile that
[201] characterizes those Indians, a certain coquettishness, and what stirs most vividly the soul of their tribe, that is, dances and songs. I saw boys from four to seven years old making dance masks for themselves with wild-banana leaves, put them on their heads, and then dance and sing in a manner corresponding to the type of mask used. In the Karajá village of Santa Isabel, I witnessed similar scenes in 1947.

3: Wagley E-5 (1939-1953) 1955
SP22 Tapirapé SP22

with so few people holding the status positions of aboriginal Tapirapé society much specialized knowledge will be lost. This is true of shamanism, as explained above, and it is true of the weaving of baskets for which Tapirapé men were justly famous before 1940. In 1953, only two men of the tribe knew the art of basket making. In aboriginal times, it was a technique which men learned after adolescence (Tapirapé boys were not expected to learn the manly arts), and with the death of so many older men and the disintegration of Tapirapé society, few young men were able to study. Both of the young men who did learn produced baskets which in 1940 would have been considered distinctly inferior and few of the young men in 1953 showed an inclination to learn the art. Like many other aspects of the culture, Tapirapé basketry will probably be a "lost art" within a generation.

Before 1940, one of the striking aspects of Tapirapé culture recorded by both Baldus and myself was the complex set of rules governing food taboos. According to aboriginal Tapirapé culture, women and children are forbidden to eat venison as well as many other specific meats. Nowadays the Tapirapé frequently have beef, which they receive by trade from the Brazilian around the Indian post. As might be suspected, beef is equated with venison and it is taboo to Tapirapé women. Likewise, Tapirapé men who are the fathers of small children may eat neither venison nor beef. One Tapirapé male explained that "Even when we were hungry our women would not eat beef." But in view of their experience with other cultures (i. e., Carajá and Brazilian), such taboos are growing weaker. Hidden from their husbands, several Tapirapé women tested beef for the first time when offered it by the wife of the Indian officer, and several females have taken to eating it (and even venison) at the Indian Post pleading that their secret be kept from their husbands. And one Tapirapé male, the father of an infant, argued while eating venison that the taboo was not a logical one. Food taboos are still kept but